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American Missionary Association.

NEW YEAR'S GREETINGS.

The New Year opens upon this Association auspiciously. The setting sun of our old year went down in a bright sky. Revivals of religion and an increased membership was the joyful record of our churches; by the generous aid of the Daniel Hand Fund, our schools showed a greatly enlarged attendance, and the faithful work of the teachers brought forth most satisfactory results; the threatened debt that darkened several months of the year was happily averted by good showing on the right side of the ledger.

It is from this bright setting sun of the last year that we turn with faith and hope to the opening of the new year. We believe the work is the Lord's and that he will provide. But our faith alone will not save us. It is our duty to inform and arouse our constituents as to the needs and urgency of our work. We will specify in a few particulars:

1. As to funds. Our last year's favorable showing was due in large part to legacies. These are variable, and we must rely on the gifts of *living donors*. Unless, therefore, the churches and individuals make larger contributions than last year, we have no assurance of an escape from debt, even if the work be maintained merely as at present. We wish most earnestly to press this fact upon the friends of the Association.

2. But this is not all. Growth is imperative. The people at the North are alarmed by the disturbed condition of the South, and are awakening afresh, as they were at the close of the war, to a sense of responsibility to the colored people. The aroused feeling at that time took a practical turn, and money, men and women were sent without stint to enlighten and elevate. Shall it be so now, or will mere sympathy or useless regret suffice? No! Something, the *right thing*, can be done. Fair-minded men, both North and South, realize that all schemes involving fraud, violence, disfranchisement or deportation, are impracticable, but all are agreed as to

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the value of Christian enlightenment, enabling the Negro to earn property and to become an intelligent and virtuous citizen. This is the line on which the Association has perseveringly toiled since it opened its first school at Fortress Monroe in 1861, and it is not too much to say that nothing more effective has been done in all these years. Can anything of a better sort be done in the future? Amid all the jarring discords at the South, the people there, both white and black, welcome the efforts of the Association. They feel that we are not disturbers, that we have a single honest aim, and are working at the only true solution of the great problem. We ask the people of the North, therefore, to come to the rescue once more by practical, self-denying liberality.

3. But this is not all. A work so vital to the interests of the nation and of the cause of Christ needs to be uplifted by the prayers of God's people. Deliverance cannot come from political parties, governmental authority or theories of industrial reform. The power of God must be in it. We therefore respectfully but earnestly ask our brethren in the ministry to remember this work in their prayers in the great congregation, and we ask our fellow Christians to remember it in the prayer-meeting, at the family altar and in the closet.

"Now, concerning the collection." These are not the words of a begging agent, but of Paul the Apostle, and they come from his pen just after he had closed that wonderful fifteenth chapter of First Corinthians on the glorious resurrection and the victory over death and the grave. These words are fit, therefore, in any assembly and at the close of any discourse however exalted. Brethren remember the "collection."

The Corinthian church seems, like some churches in recent times, to have been remiss in sending on the "collections," and hence we find Paul, a year later, to be "After Money Again." He writes so nobly, so kindly, that we are tempted to quote a few sentences:

"For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice: for this is expedient for you who have begun before not only to do but also to be forward a year ago. Now therefore perform the doing of it. As it is written, He that had gathered much had nothing over; and he that gathered little had no lack."

The National Council has appointed Committees to take into consideration the consolidation of the missionary magazines and the re-adjustment of the work of the several Congregational missionary societies. We are happy to furnish these committees with all the facts in our possession on these

subjects, and this Association will, in accordance with its fundamental theory, cheerfully acquiesce in what shall be found to be the deliberate and ultimate decision of the churches. In the meantime, it may not be out of place for us to say that missionary periodicals and missionary societies are growths and not manufactured articles, and that plans for modification should be very carefully considered. We venture, therefore, to suggest that counsel be taken of the Town Clerk of Ephesus, "to do nothing rashly."

AFRICA.—ITS SHADOW AND SUNSHINE.

The shadow is still broad and dense, well nigh covering the continent. The heroic Stanley has found that shadow as dark as when he first traveled beneath it. The malarial climate and the bitter hostility of the natives are there yet. The accursed slave trade is as extensive as ever, embittering the lives of its victims, instigating wars among the tribes and obstructing agriculture, commerce and civilization. The failures to suppress it are discouraging. Sir Samuel Baker's well-equipped military force, Col. Gordon's intrepid courage, and Emin Pacha's brave endurance have all succumbed before it. Its flow, pushed back for a time, now returns with its old-time flood. Then, too, the Mahdi uprising, seemingly suppressed, still lives and is likely to hold the Soudan if not to harass Egypt. When Emin Pacha, under the protection of the heroic Stanley, abandoned his little sovereignty, it was a farewell, humanly speaking, to a speedy establishment of missions in that territory.

But there is a bright lining around all this darkness. For one thing the eyes of the civilized world are turned toward Africa with increasing intensity. The rainbow fringe of missions around the coasts is still sustained by the gifts and prayers of Christians, and by the blessing of God. The multiplied efforts of the European States to colonize the dark continent are facts full of encouragement. The motive may be selfish; the method sometimes unwise and cruel, and the conflict of contending interests may be hindrances, but the results will be good. All these movements aim at commerce, and commerce can only flourish on the ruins of the slave-trade, and among peaceful tribes with growing industries, intelligence and civilization. The Congo Free State, with its railroad in construction, its steamboats on the rivers and its civilized settlements, is a bright omen of the future.

Surely God's people should pray for Africa, moved by pity and by hope. Christians in America can do more than pray—they can help to answer their own prayers. They can raise up the sons and daughters of Africa, trained in our schools, to go forth as missionaries and colonists to the land of their fathers. The experiment has been tried with success. Missionaries of African descent can endure the climate better, and can

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more readily reach the people than those of the white race. There is a call in these facts for the means to give special instruction in Biblical truth to those who can thus be prepared for this great mission work.

CONVENTIONS OF COLORED PEOPLE.

The proposed National Conventions of colored people to be held in Chicago and Washington are significant facts. They indicate that the colored people are suffering wrongs, and that they feel a call to seek redress. Their right to hold such conventions is unquestioned; the wisdom of holding them will be vindicated, we hope, by their just and reasonable utterances and plans. Intemperate language and rash and impracticable measures will not help, and we have so much confidence in the discretion of our colored friends that we believe none such will be said or proposed.

Our colored brethren must not forget that much is being done for them and that they are doing much for themselves. It would be unwise to overlook this in any attempt to reach something less tangible.

Their appeal to the justice of the Nation, to the Constitution and the laws can be made invincible, but it will be well to keep in touch with the sympathy of the North and with the conscience of the South, for in spite of all the wrongs inflicted on the colored people in the South, we believe there is a large and growing number of Southern people who look upon this whole question conscientiously, and although perplexed desire that the right shall be done.

For the colored people themselves, while conventions are good, yet the accumulation of property, growth in intelligence, and character are better.

SCHOOL ECHOES.

A boy in one of the arithmetic classes was given an example which began with the statement, that a man deposited a certain sum of money in a bank. He was asked if he knew what a bank was. He replied; "Yes, it is a place where you dig coal."

"What is the shape of the earth?"

"The earth is square. Pap says so, and he says the Book says so too. He says if there warn't four corners, how could the four angels stand on 'em."

"I hear you'uns have taken your children out of school. What did you do that for?"

"I'll tell ye. I yaint goin' to send my child to any such fool-teacher as that ar. Why, he tole 'em that the world was roun', an' any fool knows better."

A Methodist minister in North Carolina, preaching from the passage about standing at the corners of the streets to pray, told his people that if they wanted to see a "first class hypocrite," see anybody who would stand up to pray. The *standing up* was what he thought Jesus reproved.

A man in the South writes to us as follows, making an unusual inquiry: "I write you this to ask you do you take married ladies in your school, and if so I want to send my wife at once. Please send me the terms of the school and what she will need. My wife wants an education and my desire is to give it to her. You will greatly oblige me to answer this on return mail."

ADDRESS OF PRESIDENT EATON,

AT THE ANNUAL MEETING IN CHICAGO.

God, who writes his thoughts in the development of a nation, not less than in the grouping of constellations or in the drama of the physical world, has spoken in the birth and history of our land with startling distinctness. In every people we may see an ideal of God embodied, however imperfectly realized by human achievement. Happy is that people who can see God's ideal for them, and those statesmen who have it in their hearts to lead the people along the line of God's thought. To get at something of God's thought for us, we must go back even into those dark Teutonic forests into which the Roman world peered with so much fear and awe, and out of which came those freemen who knew how to leap upon that Roman world in its pride and its weakness and re-assert human liberty.

Those old ancestors of ours knew what freedom was ; but as they came against that Roman world, they themselves were in part conquered by it, and they lost something of that freedom. But God set apart one corner of the European world for them, and called over the English Channel in the fifth century those forefathers of ours, there to watch for a century and a half that tremendous conflict in which the very plow-share of the Teutons went through the roots of the Roman life in Britain and left nothing but Teutonic fields remaining. And then God brought into this Britain, thus set apart, the gospel of Christ, and our forefathers became Christians—not Christians such as there were in other parts of Europe, but having that free and independent Christian life that shone forth in men like Wyckliffe, denying the power of the keys to Rome except where Rome spoke with Christ's voice, and in men like Latimer, before whom the proud Henry trembled.

All over England were sown these seeds of a free Christian faith ; so that when Luther came, it was in England as in our country when the forest fires have ceased, and suddenly there spring up from the sod a new forest because the seeds lie in the prairie from age to age. So in our English soil there were those seeds of Christian freedom that sprung forth

and gave us a free and Protestant England. And then, in the reaction, when Mary was on the throne, and the fire at Smithfield was kindled, the Christian men of England went to Geneva and there met John Calvin, whose system of Christian thought set the soul of man forth, in his awful agony of sin, and in God's redemption for him—set him forth independent of kings and rulers, and in whose sight a king was but God's vassal. When Englishmen had to come in contact with John Calvin, the iron of his free spirit became steel, and then Puritanism was born, and at that time God raised the curtain that hung over a whole hemisphere, and gave that hemisphere to these free Teutonic English people. We know how they conquered the country for this free spirit, and how the Revolutionary War came on, and Samuel Adams, awakening to the sound of those cannon at Concord on that spring morning, said, in spite of all the forebodings of a long and deadly struggle, "How glorious is this morning," because he foresaw what God could work here in a free Christian land. And so on that following Fourth of July those men assembled in Philadelphia and put forth the Declaration of Independence. There is no better commentary on it than Lincoln's words when he said, in those dark days just before the war: "In their enlightened view nothing stamped with the divine image and likeness was sent into the world to be trodden on or degraded or imbruted by its fellows."

They set up a beacon for their children and their children's children. Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when at some remote time some man, or faction, or interest should arise, and say that none but rich men, or none but white men, or none but Anglo-Saxon white men were entitled to life, liberty, and the pursuit of happiness, their children's children should look back to the Declaration of Independence, and should take heart to begin again the battles their forefathers fought, that thus truth and liberty and righteousness and justice and all the Christian virtues might not be lost in the land; and none might dare limit and circumscribe the principles on which the temple of liberty was being built. Thus, by these centuries of growth and life God said to our people, "I have given you this key to your history, the union of liberty and an enlightened faith—faith and freedom. Be true to these. This do and thou shalt live." It seems plain enough. And yet, in this garden of liberty there were sown tares. In the bosom of this free land the deadly foe of freedom, slavery, was here. In slavery was the evident and necessary foe of all that God had foreplanned for our Nation, because slavery denies the rights of men. Men tried to deal with this problem; they tried to circumscribe it; they said it was a local question, and Webster stood in the Senate and boasted that he had never spoken of slavery on that floor. How the way of liberty was choked, how the tree of liberty withered! And then God spoke in the earthquake, and the fire, the war came on, and

the slave was set free ; and it seemed as if again we had come into sight of God's plan for the race, that liberty and Christian faith should be the watchword of our national life.

Now again, at last, it seems as if that which we are accomplishing and that which God has spoken in all these ages is again jeopardized, and as if this human right shall be denied in the South. Men doubt whether there is in the Negro more than the capacity of a subordinate race, and say that to educate him is to lift him out of his sphere. Brethren and friends, there is manhood in the Negro race. There was humanity in those slaves who toiled their way over mountains and through swamps before the war, with their eyes focussed upon the North star of freedom. And there was humanity in those mothers who clasped their babes to their breast and fled before the bloodhounds that they might escape the enslavers of men. There was manhood in those one hundred and seventy-eight thousand Negro soldiers who seized their muskets and went to the front and fought for us, and with us, in those dark days of 1864, when the draft was failing and when volunteering had failed, that there might be soldiers to stand in the front and to dig in the trenches, and of whom eighty thousand gave their lives for us. There was manhood in those cabins in which all over the South, our fleeing soldiers, escaping from prison, never failed to find support, help, and guidance. Oh! how disastrous a business it is that that manhood, which all those years of slavery could not extinguish, should now be extinguished by the priests of a proud, arrogant, and selfish aristocracy.

But, my friends, as we felt in those days, and feel to-night, there is still no help for us but in the Christian solution of this problem and in the Christian destiny God has given to us. Liberty and faith, the two elements, must be conjoined. For us to deny the rights of the Negro now is to say that God did not make man in his image. It is to say that liberty is not a sacred right, but a selfish acquisition ; that government does not exist to establish rights, but to protect privileges, and that mankind are not brothers, but foes. It is to turn the shadow upon the dial of human progress backward toward the ages of oppression and chaos.

And just there is the problem that confronts us, South and North together. What shall be done in this dire extremity ? I remember years ago hearing of a fire in Charleston in which that beautiful spire of St. Michael's took fire and some one had to be found to go up beyond the reach of the hose to put out the flame kindling and flickering there. No one was found until a Negro stepped forth and climbed that tower, taking his life in his hands, and put out that flame. And when he came down again, one man said, " Name your reward," and he replied, " Let me but be counted a man." And that we have got to do, or God will shake down our civilization and our Nation as he shook down that spire of St. Michael's in the earthquake three years ago. It is certain to come unless we

follow the line of God's appointing that this must be a free Nation, absolutely free, free everywhere. As yet, emancipation is but an outward and formal thing. What we wait for now, is the emancipation of a true and an elevated will in the South, and Christian citizenship. Into that, this Association pours its strength, its money, and its life. It took half a million lives to emancipate the slaves outwardly, and it may yet take hundreds and thousands of lives—our lives—our children's lives—poured in upon this problem, that so we may lift the Negro to that point where he feels himself, and where we feel him to be, a man—taught to labor, protected in the enjoyment of the fruits of his labor, without which the strongest arm grows palsied, trained in a strong, self-reliant Christian manhood, holding the reins firmly on the neck of all passion—a man. And that we will do; and the very greatness of the problem, I believe, is our redemption. It was the greatness of the crisis that thrilled the Nation's heart when the war burst upon us. It is the very greatness of our present problem that calls in trumpet tones to men and women and children all over the land: "Come and help solve this problem for Christ."

A few weeks ago, in one of the beautiful towns of Northern Illinois, a young man, the only son of his father and mother, hearing at Sabbath evening the alarm of fire, sprung forth and took his place upon the burning building and there did the work of a fireman. In the attempt to put out the fire he was hurled headlong and in one moment his life had gone hence. A few weeks afterward, as a friend was talking with his mother about it, she said, "Our son was always so swift to heed any call of need or duty, it seems to me as if he heard suddenly some call from God from some farther clime and sprung forth and was gone from our sight." Blessed, heroic faith! But, brethren and friends, fathers and mothers, we need that same faith for our living sons and living daughters, to send them forth into this work of God. When the Christ child was on the back of the giant Christophorus crossing the stream, how heavy he grew as the giant plunged his way through the waters. God weighs heavily upon this Nation this greatest of all national problems, what to do with these despised ones. But bear the burden we must, and bear it through we must to the farther shore of a Christian solution, or we and it will go down the flood together. There is no help for us except in this solution which makes brothers of these men.

I see a possible issue in this large Christian faith of our land; and I see the time coming when the black and the white shall dwell together in a mutual helpfulness, with a more complete national feeling, a deeper dependence upon him from whom alone comes strength, less display of material resources, but more faith in God. That time must come. And then I see the army enlisting for the conquest of that dark continent of Africa, shrouded in gloom, so long robbed of her children, but now at last finding that, like Joseph, they were taken from her that they might come back to

save life. So our Nation shall be not a mirage awakening the hopes and aspirations of mankind but to mock them, and leaving the sands of human experience still more arid and barren; but it shall be a mountain of God, its base resting on the eternal foundations of law and liberty; its summit drawing down from the willing heavens the streams of prosperity which shall enrich all the lands of the earth.

THE SOUTH

FIELD NOTES.

BY REV. FRANK E. JENKINS.

I reached Little Rock, Arkansas, late one Saturday night and on Sunday morning found my way to our church service. Arriving a few minutes late, I found the service already begun. It was a fine looking audience and as quiet and orderly as any New England congregation. The service was well arranged and conducted in a very happy manner. The sermon was thoughtful, earnest and inspiring. The pastor, Rev. Yancy B. Sims, is a graduate of Talladega College and an honor to his Alma Mater. On Monday I visited, with the pastor, several of the homes of the people. What a contrast between these refined homes and the hut of the slave quarters of twenty-five years ago! The ladies of this church had just finished a silk block for a quilt which a home mission church in Washington Territory is making from blocks made in each State in the Union, with the hope of selling it to increase its fund for building a house of worship. It was a beautiful block of rich material and the most delicate workmanship. The faces of these ladies showed great delight in the thought that they were helping others who needed help.

"Do the colored people vote here without opposition?" I asked of an intelligent colored man. "Oh, yes!" he replied. "And are the votes always counted?" "Yes, *except in a pinch!*" was the answer. This is much better than in most places which I am called upon to visit.

From Little Rock I went to Paris, Texas. This growing city has a population of about twelve thousand, five thousand of whom are colored. Our pastor here is a graduate of Fisk University, as also is his wife. The need of our church work in this city and in the State is two-fold, direct and indirect. Our Congregational churches are quite as useful for toning up other churches and their ministry as in the direct work done by them.

Dodds, Roxton and Dallas in Northern Texas were next visited, and in each a small church is established and doing a good work.

At Austin, I found our Tillotson Institute rapidly filling with students—bright and earnest. A girls' hall is greatly needed here at once. This institution with its unlimited opportunities in the great State of Texas ought

not to be cramped in any way, but to be given every facility. Who will give it at once what it so urgently needs? I found several intelligent people here greatly desiring a Congregational church in the city—the school-church being too far away to reach the mass of the people. Said an educated colored man to me: "Our most intelligent people cannot endure the ignorant worship of these old churches much longer. We want Congregationalism, but if we can't have that, we must look elsewhere. We must have something to hold our educated young people from falling into infidelity." And so they must, for that is a coming danger.

At Helena, I found a most interesting state of things. Our church is in a country place called "The Colony." The church and the colony began their existence together, and a more prosperous community of colored people it would be hard to find. They own several thousand acres of land, and are in every way ahead of their white neighbors. The school house of the latter was a poor tumble-down affair and the children were untidy, while the school house of the former was a neat, painted and well-kept building, crowded in school hours with bright, enthusiastic children—clean and polite. The teacher was from Talladega College and has taught here for five years. His school is pronounced the best in the region for white or colored. The pastor of this church has charge also of the Congregational Church at Goliad.

Corpus Christi is a curious town on the Gulf of Mexico. It has about 6,000 people—Americans, Mexicans, Negroes, Italians, Greeks and Chinese. The Negroes here hold an unusual position, being regarded as in every way superior to the Mexicans and Italians. Our pastor here is popular with all classes and has been chosen an alderman of the city, and is treated with as much consideration as any other of the City Council.

Our church is one of the oldest Congregational churches in the South, and has had a very interesting history. With the exception of the Roman Catholic church it has the best house of worship in the city. On Sunday afternoon, Rev. Mr. Strong, the Congregational pastor, and myself attended service at the Roman Catholic church. We went into the body of the church and took a first class seat, and the fact that one was colored did not even draw attention to us. It was taken as a matter of course. The colored people of Texas are taxed for $20,000,000 of property. In the cities they make up about one-third of the population. An enlargement of our church work in this State is greatly needed.

Straight University in New Orleans, La., is an inspiring place. I found the buildings packed full—seats full, chairs in the aisles, in the corners and on the teachers' platforms—all full. About one hundred and fifty applicants had already been sent away for want of room, and they were still coming, as many as ten often being refused in a single day. They were here not only from the States, but also from Mexico, the West Indies and Central America. I saw here some remarkable work in moulding done by

a student in the fifth grade, who had never been trained, but who seems to be impelled by real genius. Straight University has a unique position and opportunity. Its influence is now great ; it is destined to be boundless.

From the Chicago meeting I made this trip. The meeting was inspiring, but what I saw in the field, of character-building and the uplifting and refining of a race, was more than inspiring—it was thrilling.

At Dodds and Roxton a few hymn books are needed. A dozen or two Gospel Hymns or other singing books for each church would do great good. Papers for the children are also needed. They should be sent to Rev. Mark Carlisle, Dodds, Texas.

Papers for the children could be well used at Paris, Texas, Rev. J. D. Pettigrew ; Dallas, Texas, Rev. Mr. Holloway ; Helena and Goliad, Texas, Rev. M. Thompson ; Corpus Christi, Texas, Rev. J. W. Strong.

REVIVAL AT WASHINGTON, D. C.

BY REV. GEO. W. MOORE.

There have been over forty conversions reported and thirty have been added to our church on profession of faith. There is a revival now in progress at the Freedmen's Hospital as a direct outgrowth of our meetings. Several of the young people of our church, including some of the converts, were instrumental in leading a number to the Saviour. I am planning to assist them in dealing with inquirers there, to-night. There have been revival services in three other churches. The meetings held in our place were indeed a season of refreshing from the presence of the Lord.

Our chapel was crowded on Thanksgiving morning ; the sermon was preached by Rev. Dr. Grimke, pastor of the Fifteenth Street Presbyterian Church, followed by an address by myself. The pastors of the Berean Baptist Church, Methodist Church and the Lutheran Mission were on the platform, the Plymouth Church holding a service of their own. In the evening we held a Thanksgiving praise service, in which about one hundred persons, including thirty-five of the converts, gave short thanksgiving testimonies.

Last Sabbath I baptized fourteen by immersion and received twenty-seven into the church on profession of faith, and three since, making a total of thirty. Rev. Eugene May of Osage, Iowa, one of the delegates I met at the World's Sunday-school Convention this summer in London, gave us a powerful sermon on the characters of "Dives and Lazarus Contrasted." In the evening I preached a sermon to the church on "The Christian Armor" and we had the Lord's Supper. Last night, after addressing the young Christians on "The Way to God," as illustrated by the worthies of Hebrews eleventh, we had them testify on how they came to Christ, the one thing they did and what they got. The

answers were all intelligent and to the point. *Decision* was what they did, and *Christ* was what they got, were the answers put in various forms. At the close of the meeting I asked a gentleman, a member of another church, the Berean Baptist, who always attends our special services, to say a few words. He testified to the help and inspiration he had received from the meetings; that he had never listened to clearer testimonies of conversion than those given by the converts, and that they were doubly blessed in having "*our pastor*," "yes," he said, "I will say our pastor, for he is pastor to this whole community and city, lead you to Christ, and train you for service." His remarks were warm and sympathetic, but too personal for me to report more than the above, which is but the key-note of the kindly feeling that many of the best Christian people of other churches have toward us, as they have seen our little church come up from almost nothing to its present position of service in this community. It has been the Lord's doings and it is wondrous in our eyes. We have already begun the work of training these young disciples for service, while we have our nets still spread to catch sinners for Christ. Our motto for the year is: To win souls for Christ and to train them for His service.

A GLAD THANKSGIVING.

BY MISS MARY A. BYE, WILLIAMSBURG, KY.

If any one had been the least bit homesick or unhappy from any cause on Thanksgiving day, it would have done him good to spend the day at Williamsburg Academy. Our boys and girls were so happy all the day that no one could feel tired or sad. After breakfast the boys thought it hardly fair for them to have all the holiday while the girls had to work, so they borrowed aprons and helped the girls. Dishwashing, sweeping and all the various branches of housework were done in a very short time, and everybody was as merry as could be. The boys declared that they were glad to have learned something which they did not know before, about the work the girls had to do. Our very tallest boy, over six feet in height, was instructed in the mysteries of scouring knives. He said he had no idea how knives were cleaned, and thought his Thanksgiving lesson worth learning.

After the housework was done the boys gathered a great quantity of holly, and our pretty new dining-room was profusely decorated. All the family then attended the Thanksgiving services in the Christian Church; that is all except the "Mother," who must needs watch the dinner in process of preparation. We had a real Thanksgiving feast, in all except that our turkey was fried chicken.

Mr. Tupper contributed oranges, which were quite a treat. One of the girls came to mother very much excited, eyes wide open and hands up, exclaiming "O, Mrs. Bye, what are them big yeller things in the dining room?" When told that they were oranges, she said, "Law! I never seed

none before." There were others who had never tasted them, and they watched closely to see how the teachers managed them, before they ventured to eat theirs. Two of the teachers had written Thanksgiving verses on cards tied with ribbon, and placed at each plate. After dinner we moved our chairs back and read our verses, after which we sang "Praise God from whom all blessings flow," and I think it is rarely sung more heartily. Then again the boys donned the aprons and cleared the tables and washed the dishes, while the teachers watched the fun and laughed until we were tired. While the molasses was boiling, the scholars played games in the sitting-rooms. Then came the "candy-pull," and very *sweetly* closed the day's festivities.

I am sure we went to prayer meeting in the evening with very thankful hearts. Some of the scholars said it was the happiest day they had ever known.

It is a constant wonder to me to see the improvement in our girls, and their interest in their work. They are so eager to learn to do things well that I cannot think of my work as one of sacrifice, as some work may be, for the joy of it overcomes all such thought.

STRAIGHT UNIVERSITY, NEW ORLEANS.

REV. C. H. CRAWFORD.

Much interest is manifest in our meetings for prayer, a number of students having expressed a desire to become Christians. I have organized a class for the instruction of Christian workers. It is composed of both teachers and students, and numbers about twenty-five.

A young man came to my study to be shown how to become a Christian. After instructing him and showing him the promises, there still seemed to be something in the way. Questioning him, I found that he was expecting some wonderful experience. He had specially in mind the remarkable conversion of a certain young man of his acquaintance. He was hoping for the same. I said to him, "Now you want to know that you are a Christian. Which would you rather have for evidence, an experience such as that young man had, or God's word for it?" After waiting a moment to take in my meaning he replied, "God's word." "Do you believe on Jesus Christ?" "Yes." "Well, here you have God's word, John, 3 : 36, 'He that believeth on the Son hath eternal life.' Will you take God's word?" After a moment's deliberation came the answer, "Yes, I will." Then we knelt down and prayed. This, I trust, was a soul born into the kingdom.

One of our theological students reports the following admonition from an ignorant preacher much older than himself: "You go to school and get education. In five or ten years the people will not listen to such preachers as I am."

TILLOTSON INSTITUTE, AUSTIN, TEXAS.

Our school is opening very auspiciously. Never before have so large a number been here at the beginning of the term. And the requests for the privilege of coming are numerous, so that if all come who are asking to do so, we shall be over-full. We are greatly pleased with the spirit with which the new year's work is taken up. There are more each year who come prepared to enter the higher grades, which shows that the common schools of Texas are improving.

The Christian Endeavor Societies, of both the young men and the young women, have elected their officers and are ready to begin work again, and the Temperance Society will do the same, this week.

One of the students who has been with us from the beginning of our school, has left us this year and gone to Oberlin, where he has entered the Sophomore class. We miss him much, but bid him "God Speed," for the need of workers is great, and we are hoping much from him. in the way of work among his own people. R. M. K.

THE INDIANS

MISSIONARY LIFE AMONG THE DAKOTA INDIANS.

BY MRS. J. F. CROSS.

It is hard to get the most interesting experiences of a missionary's life, because they belong to the daily routine and so are often unmentioned. But here is a description of life and travel among the Indians, by the wife of a missionary just going to the Dakotas:

The land of the Dakotas—what a distance! How long the miles seemed from my home! How frightful the land seemed to me, from the tales of blizzards and cyclones! How strange to go to live among the Sioux Indians, known to me principally for the Minnesota, Fort Fetterman and Custer massacres; to be a friend to Sitting Bull, Brave Bull, Gall, Grass, Swift Bear, Red Cloud and many others with names no less picturesque! With such impressions I left my home to accompany my husband to his home and work at Rosebud Agency, South Dakota.

I was soon relieved of the idea of the distance, for only a few hours took us across Ohio, Indiana, Illinois, Wisconsin and Minnesota to the border of Dakota. Here we left the railroad to attend the general conference of the Dakota Mission at Flandreau. How quickly all the impressions of years can be changed, when the impressions are wrong and we see the true state of affairs. In this case, seeing hundreds of bronzed faces, lighted up with joy, as they sung "I hear Thy welcome voice" in their own tongue, there was enough to change all my former opinions of Indians in general and of the Dakota Indians in particular. It was like coming into a new world. That is, it was finding those whom I thought belonged to another,

lower, baser life, living the same life with myself; rejoicing in that which is my greatest joy—childhood with God the Father. And after meeting Ehnamani, Grey Cloud, John Wakeman, Spotted Bear, and many others; after hearing them discuss living topics—living topics to them because they belong to the change from heathen to Christian life; after hearing them pray—though I could not understand a word, yet from their earnestness I could understand the spirit of their prayer; after all this, I could scarcely believe that these men had ever been Indians in paint, feathers, dances and on the war path. Thus I spent my first four days among Indians. And even if preaching, prayers, discussions were in an unknown tongue, I perhaps, understood as much as I would at many a Presbytery or Conference meeting. And I got as much good from the Dakota sermon as I have from many an English sermon.

Not the least pleasing of my new impressions were those made by the missionaries present. Rev. John P. Williamson, of Yankton Agency; Rev. A. L. Riggs, D.D., of Santee Mission and Normal School; Rev. T. L. Riggs of Oahe, or rather the apostle to the Tetons, were the life of the meetings whether in English or Dakota. They came from and returned to the work to which their lives are given. I did not meet these men with the greetings of a certain minister there, who asked, "How many years have you been in the Indian work." "About twenty," was the reply. Then the minister said: "Well, you have been in the work so long that you would not be much good anywhere else." My impression was that such men would be now, as they always have been, successful in any field of labor. But I must leave Flandreau with its citizen Indians, ready to vote for prohibition in the Constitution of South Dakota, for this is not our field of labor.

The next scene is one which I shall long remember—our reception at a mission home. Other homes may be happy and other people may welcome me to their homes; but few—none that I have met—can welcome one so cordially as Mrs. Riggs welcomed us to her home at Oahe. This is a long-to-be-remembered experience. And after spending a week at Oahe, meeting the teachers and pupils of the school, and the citizen Indians there, we started for our own home and work, Park Street Church Station. This place has been the home of my husband for a year.

Crossing the Missouri is one of the first of our experiences. The team and wagon are loaded on the boat, the men row a few rods, then the boat stops. "Bar," remarks Mr. Cross, "got to tow;" when, horrors! "Is this a missionary I see?" Mr. Cross is in the water, sometimes to his knees, sometimes to his waist. Thus they tow the boat a half mile. From the way they hold their breath the water must be cold. Well, it is October 10, in blizzard-swept Dakota. But after two hours of work we are safely landed on the west side of the river and soon we are toiling slowly out of the *breaks* of the river. After a ride of a few hours we come to a creek with no water but plenty of wood. Here dinner is announced. This is

camping in earnest. This is not play. Camping in the East is generally within sound of the cackle of the hen and the low of the cow. But here you must live off of the land or out of your mess-chest. We combine the two. Many hotels and families could learn a good lesson from an experienced traveler and camper. In less than thirty minutes from the time we stop, horses are unharnessed, fire built, prairie chicken dressed and cooked, coffee made, table spread, blessing asked and we busy with the tender and juicy chicken. This is the same order at each meal.

At night we sleep on the earth and under the sky, with but little between us and either sky or earth. This is a new and somewhat larger bedroom than I have been used to. But with no house within twenty miles we are unmolested. What a place! I listen. "All the air a solemn stillness holds." I look. "So lonesome it is that God himself scarce seems to be there." But the clear air and quiet night soon lull me into unbroken slumber. Thus we travel until we reach Park St. Church Station, where we find our comfortable log house of one room ready to receive us. Though we reach the house at eleven o'clock at night, a full half dozen come to greet us, saying, "Catka, winyau waste luha, lila caute ma waste." "Left Hand, (Mr. Cross) you have a good woman, so I am happy." Sunday comes; at eleven o'clock we go to the neat little room, chapel and schoolroom. Here fifty men and women with children of all ages, listen with eagerness and attention to Mr. Cross as he tells them of the wise men who came to seek Jesus. Some of the faces are dirty, and so is much of the clothing. But all listen as if they perhaps might see this same Jesus. This is Dakota, our field, our people to save.

NEW CHURCH AT FORT YATES, NORTH DAKOTA.

REV. T. L. RIGGS.

On Sunday, the 8th, we took steps here in the organization of a new church. By invitation, two of our Oahe Church, Solomon Bear Ear and David Lee, were present from the Cheyenne River Agency, and it was judged wise to organize. The Apostles' Creed and a short Covenant were offered as Articles of Faith and the pledge. The nine members of our Oahe church whose homes are at Grand River and Fort Yates will become members here on dismission at Oahe, and the native workers and other missionaries will also transfer their connection, so that if all do so, the new church will have a membership of eighteen or twenty.

In connection with these services the new chapel was dedicated to the Master's service by public expression; it has already been so consecrated, I doubt not, in the heart of the giver of the funds, as well as by the prayers of all who have been interested in it. Is is a bright, pleasant room within, and has a snug appearance from without. I think Mr. Reed has made a very creditable success in this his first building.

THE CHINESE.

CHINA FOR CHRIST.

BY REV. WM. C. POND, D.D.

It is quite possible (though I do not distinctly remember about it,) that our readers have seen this caption at the head of my articles more than once already. Be that as it may, I am sure that such persons as read this Magazine cannot be weary of it. It is the motto of our corporation adopted twelve or thirteen years ago. It then looked rather magniloquent for a work so humble as ours; but there was promise in it, and prophecy, and nothing less would satisfy either our Chinese brethren or myself. This promise and prophecy begin to be fulfilled. We hoped then, and now we are gladdened by oft-recurring confirmations of our hope, that we were laboring not only for these sojourners in our own land, but for a mighty multitude to be reached by their testimony, and to be leavened by the influence of their example.

This will be illustrated for our readers by the following extract from an address delivered by one of our brethren at the last anniversary of our mission at Santa Cruz. His English will require a little straightening, but for the most part, I will give it just as spoken :

Dear Friends: I am glad to see you all here this evening; and that you have an interest in the Chinese work. I will tell you a few words about myself, what experience I had in my native land. I left California to go to China, July 15, 1887, and after thirty-one days, reached my home. I found a piece of red paper on the wall above my cooking place, with the name of the stove-god written on it. We call it "Doy Shin;" "Doy" means "Stove," "Shin" means "god." Every family worships the stove-god at the cooking place. The first of every month they burn some punk, and twice every month make a fresh cup of tea, which is left standing on the stove. I found that several thousands of punk had been burned during my absence, and the ends of the sticks were left in the bowls. I felt very sorry for it; so I tore up the paper and break the punk-sticks in pieces and burn them up. My wife felt very indignant, and was afraid the stove-god might be angry and make me sick, and punish me. I say: "Nothing to be afraid of. But I am only afraid that the true God in heaven will punish me if I do not tear up the paper and burn up the punk-sticks." I say: "I must entirely abandon this superstition and must give this testimony for Christ. For he is the only God that can preserve my life, and the only one that can take it away."

In the mean time, a Chinese preacher who was supported by the Meth-

odist Mission was very sick. His children were very small and his wife cannot walk. There was nobody to go after a doctor for him. So he sent for me to call doctor and get medicine. He and myself were the only Christians inside the walls of the city. Outside in the villages were a few Christians, but fifteen or twenty miles away. My wife advised me not to go to his house lest I get sick also, for my health was not very good. I say to her, that only he and I are Christians in this place. I *have* to go to his house. I rather die than not go. In about twenty days he die. We sent for the Christian friends, from different parts—some thirty to fifty miles away—some nearer. So we bury him the Christian way. The men carry the coffin. They charge four dollars to bury him, because he is Christian. The others they charge only two dollars. We also hire music for the funeral—different from the heathen funeral. Several hundred people were standing on the way, watching us pass by. Some say: "How funny the burying of the Yason dog,"—*i. e.*, the Jesus boy.

After the funeral I was very sick, and my whole body trembling with cold. Many blankets put upon me, but cannot make me warm. My wife begin to cry. My cousins and all said it was because I went to the dead man's house and catch the sickness. Some of them said it was because I tore up the paper and burned the punk-sticks of the stove-god. But my wife, sitting on the bed-side crying, suggested the medicine which I brought from California; the name—sulphate of quinine. So she ask me to take that; but I say: I never have been this way before, and never use that medicine for this kind of sickness. But she ask me to try; so I take a very little with a little water. Not more than three minutes my whole body stop shaking, and I felt a great relief. I thank God for his help, and soon I got all well.

Another Chinese preacher came from Canton to my district to take the dead preacher's place; also, to live in his house. Next day, he and his wife and boy all taken very sick. They grow worse and worse, every day appointed to death. I felt very much dismayed because many people say, "The Death Spirit make them very sick because they will not worship him." But I pray to God to make him well. I say:—"Oh Lord, if you let this family die also, all the people in this place will not like to hear thy Gospel, and I also may be tempted by the superstition. I ask thee, oh God, let thy mercy be upon them and not let this family going to die; so let all this people of darkness see thy power, and thy glorious light appear to their sight." I believe that God answered this prayer, for they grew better and better every day, though they were so sick they expected to die.

I will tell you of another trial which I encountered. I live inside the wall, and all the people inside are divided into six societies. I belong to No. 4. Once in three years we have what we call *festival.* So a man who had charge asked me to sign my name to give twenty-five cents to buy

some pork and other things for offerings to the idols. The temples have some property, but they use the temple money for other expenses. I refuse to subscribe. So he advised me and said: "While you are in the foreign country, imitate foreign customs, but now you are in China, you have to obey Chinese customs." They try to compel me to give. I stand up and say: "If these six societies could not have this festival to the idols because I refuse, do the people depend on me? If so, then all the people are without hope, and may despair of the blessing of the idols. Is that what you believe? Because you worship the idols you give offerings to them, and expect blessing from them. I do not worship the idol, and he would not give me the blessing. I do not wish for the idol's blessing. It is not because I am stingy that I will not give to the offering of the idol, but because it is against the true God in heaven, whom I trust, and whose blessing I do greatly desire." So they could not compel me to give, and they let me alone, but they felt very much indignation and were hostile to me. A Christian in China has sometimes a very hard time. "But what things were gain to me, those I counted loss for Christ." Yet more and more are believing the Gospel of Christ every year in China.

A year has passed since this brother returned to America; but is there any hazard in affirming that those towns-people of his in China have thought more or less, even to this day, of the stand he took and the God in Christ to whom he testified?

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

MASS MEETING OF THE WOMAN'S HOME MISSIONARY UNIONS.

The first meeting of the Woman's Home Missionary Unions in connection with the American Missionary Association was a genuine success. The programme was put in the hands of Mrs. E. S. Williams of Minnesota by vote of the ladies at Saratoga in June last, and the interested group who filled the large and pleasant Sunday-school rooms of the New England Church in Chicago, October 29th, rejoiced in their new and forward movement for home and native land. Mrs. Lane of Michigan gave Mrs. Williams genial help in presiding. Mrs. Palmer of Massachusetts led in prayer. Mrs. Burke Leavitt, President of the Illinois Union, gave to the ladies a felicitous welcome to the city and to the sympathy of the workers of the great state of Illinois. Mrs. E. W. Blatchford greeted the women in behalf of the New England Church and of their co-workers in the W. B. M. I. If only all good women saw and felt, as this wise sister did, that all Christ's work is one, and that all work for him outside of our own

home and church is mission service, their appeals to their sisters would have more irresistible force, and the Saviour's prayer be nearer answered, "That they all may be one." Miss Emerson, of the American Missionary Association, spoke with her usual straightforward effectiveness of the joy of the Association in their share of the work of the Unions.

These greetings were followed by the roll-call of State Unions, with brief responses. Mrs. Williams represented Minnesota; Mrs. Palmer, Massachusetts and Rhode Island. She also read a letter from Miss Nathalie Lord of Boston. Mrs. Grabill responded for Michigan, Mrs. Cowles for Ohio, Mrs. Morgan for New York, Mrs. Miner for Wisconsin, Mrs. Bronson for Missouri, Mrs. Taintor for Illinois, Mrs. Douglass for Iowa, Mrs. Leavitt for Nebraska, and Miss Emerson for Mississippi, Tennessee, Arkansas and North Carolina. A telegram was received from Mrs. Gale of the Florida Union, letters from Mrs. Swift of Vermont and Mrs. Andrews of Alabama, and a warm message from Louisiana came just too late for public hearing. Greetings also came from Northern and Southern California, Oregon and Colorado.

After prayer by Mrs. Douglass, of Iowa, Miss Hand gave a brief, but very effective address on "What the New West needs from our Women —prayer, consecrated effort, contributions."

In the afternoon, Mrs. Lane gave a complete summary of "Foreign Missions at Home. What have we done? What have we left undone? What ought we to do now?" No brief mention can give any adequate idea of the amount of information which was crowded into this address, or the earnestness of its presentation.

Mrs. Regal, of Oberlin, presented the report of the Bohemian Bible Readers' Home, in Cleveland.

Mrs. E. M. Williams answered effectively the question, "How can we induce women of wealth to give to Home Missions?" She thought lack of information was the cause of most of the indifference from which the work suffers, and recommended individual effort as likeliest to be successful.

Mrs. Bailey, of Ogden, Utah, gave a stirring address on the "Need of Pure Homes and True Churches in the West."

Elizabeth Winyan, a Christian Indian woman of the Dakotas, next addressed the meeting in her native language, Rev. Mr. Riggs acting as her interpreter. Elizabeth's manner is very calm and dignified, and her gestures are graceful and forcible. Her language is eloquent even though trammeled by the necessity of having an interpreter. When she "shakes hands with us in her heart," we know she means it, and when she has "said enough," we know she is done.

A Free Parliament for the discussion of practical questions was conducted by Mrs. Regal, of Ohio. The subjects of Missionary Literature, Life-Membership, Dangers threatening the Unions, Holding meetings in connection with or separate from local and State Conferences, and

National Organization, were discussed, a large number of ladies participating freely.

Mrs. Goodell, of St. Louis, conducted a "Sweet Hour of Prayer," which closed the day's sessions, and the earnest group dissolved only to swell the throngs at the best meeting the American Missionary Association ever held.

WORDS FROM OUR ANNUAL MEETING,

OF SPECIAL INTEREST TO WOMEN.

Twenty-six Woman's State Organizations now co-operate with us in our missionary work. Each year shows the increasing importance and helpfulness of the Woman's Bureau. From it go counsel, help and inspiration to the lady teachers in the field, and missionary news and helpful suggestions to the ladies of the State Associations. Through it pass the sympathy and the help of the earnest workers in the older churches to the earnest workers in our mission churches and schools. The people for whom we labor can not be saved either for this world or the next unless the women who make the homes are lifted out of coarseness and vice, and taught true womanhood and womanly duties and arts. The Woman's Bureau is a most potent factor in the work of bringing the gospel to the rescue of womanhood in our mission fields.—*Annual Report of Executive Committee.*

Our laborers are faced by all the serious problems of the foreign land—problems unrelieved by a single romantic charm. When we send our missionaries to Africa they go to labor among the Africans ; and when we send them down South they go to teach "niggers." I believe that the American Missionary Association, in its calm and unimpassioned history, is one grand and splendid eulogy of woman. Our sisters went South while the sky was yet heavy with the clouds of war ; they went to the rude dwellings where those people sat in stupor and in darkness after the first thrill of the new found liberty ; they went from homes of refinement and culture and wealth and religion ; they bore to this darkness light, to this dullness life ; they carried down there in their white hands the great tree of Calvary, the cross of Christ, and planted it in the land of the magnolia and the palm. I say that the history of this Association is a grand and glowing eulogy of woman because these were willing to be called "teachers of niggers" for their love of humanity.—*Rev. C. W. Hiatt.*

It is one of the most astonishing signs of the times that really into the feeble hand of womanhood is given the key of the situation. They respect these educated girls, they reverence them and give them a place of dignity in their hearts. That makes it possible for these women to do a large and splendid work in the South.

Once let these girls that come under the influence of our Christian Northern women who go there as teachers, and the graduates of these various colleges and schools that we have planted, and are about to plant in the South ; once let common womanhood in the South that has been so much under the heel of this oppression ; once let girlhood feel the power that has come to girlhood, that to them as young women in the cradle of these hills, under this fair sky, is given the power to turn over in not less than thirty or forty years this whole country for God and humanity, for enlightenment and for Christian peace ; once let that idea get into the minds of those girls, and we have not the same problem that we have to-day.—*Rev. D. M. Fisk.*

There were deeds of valor by mountain heroines that shine as brightly as those of a Molly Stark or Barbara Frietchie. Mrs. Edwards, of Campbell County, marched 150 miles in inclement weather, over the mountains, to carry information to Union troops. Immediately upon arriving at home, having received some valuable information, she pushed her way through the rain, on horseback, alone, and saved the Union General Spears from capture. Again and again this same woman took perilous journeys to carry information to Union officers. Nor was she the only heroine among the mountain women. During the siege of Knoxville, General Grant desired to send an important message to General Burnside. "So overrun was the territory between Chattanooga and Knoxville by Confederate troops that it could only be delivered, if at all, with great difficulty and hazard. At length Miss Mary Love, of Kingston, Tenn., agreed to take the message through the Confederate lines." She got as far as Louisville, Tenn., but could get no farther. There she found but one person who was willing to run the risk of taking the message through the lines, and he was a boy only thirteen years of age, John T. Brown. He carried the dispatch safely through the lines and delivered it to General Burnside.

Let us build school-houses and churches, where their better cabins have risen from the ashes of the past. Let us invade their coves and press up their mountain sides with an army of Christian teachers and preachers, until the gray old forests that echoed with the shout of these loyal Highlanders shall again echo with the sound of church bell and school bell, and they who took from us the larger sacrifice of war, shall find that we are ready to share with them the blessed fruits of peace.—*Secretary C. J. Ryder.*

There is, furthermore, a peaceful Christian invasion of this land. We scarcely realize how much these gospel songs mean to those Southern people, and how they listen with eagerness at once to the sweetness of the tune and to the gospel that is within it. It is an entering wedge to a new

life there. A dear girl of my acquaintance taught from thirty to fifty of these women; they listened eagerly, and the tears rolled down their cheeks, and they said to her, "Oh, come and tell us more about Jesus, for we want to be different kind of women, different kind of mothers."

There was one girl who came out to one of our commencements and went back with the arrow in her heart, saying, "I would give all the world if I had it, if I could write a piece, and git up thar and read it like them." She went home determined she would go to college. She was a large girl, fifteen years old, yet did not know a single letter. She walked fifty miles nearly, and came and said to the college president, that she wanted to work for her board, so that she could enter the school. What could she do? He found that really she was incapacitated for doing anything; but she said; "I can hoe corn like a nigger." Finally she was set at some sort of work, and that girl, after three or four years, went out as a school teacher into a district where young men dared not go, where her eyes were blistered with the sights she saw—men shot down before her face and eyes by the whiskey distillers—and she was asked to organize a Sunday-school there. When any one starts a Sunday-school he is expected to preach, and so that girl had to become a preacher, and to-day she is preaching the gospel of God and spreading the work there. And yet she came from one of the very humblest classes.—*Rev. D. M. Fisk.*

There is another influence of which I would speak, the influence of the home. Here in our happy homes we know but very little of what that means to the Indian. An Indian has no home, in our sense of the word. There is at Santee Agency a piece of limestone, perhaps three feet wide by five feet long, which was the hearthstone of our Dakota mission home. It was taken a few years ago by my brother, from Minnesota, where it had served the purpose of a hearthstone in one of the original buildings of the mission. He took it to Santee Agency, and every time I go to Santee, I go out and look at that stone. There is the hole in the stone into which we poured milk to feed the cat, and on another corner is the place where we used to crack nuts. That stands for our boyhood home. The Indian has nothing of the kind. The Dakota Indian lives in a region, not in a place. The Christian home coming into the midst of a village carries there an ideal of which the Indian knows nothing, and he is taught by the power of example day after day. The Christian woman in that home keeps her house clean, keeps her children clean, and stands here as a persistent example of the power of the gospel of soap.—*Rev. T. L. Riggs.*

Carlyle tells the story of a woman in the North of Scotland in the old days before charity was organized, who wanted help. She was poor and

sick, and they said to her, "You may look out for yourself." Finally she was taken sick with typhus fever, and died, and because they didn't take very good care of her in the place where she was sick, she killed seventeen others with her poison. Carlyle says: "You said she was not your sister and she said, 'I am, and I will prove it;' and she did, though it cost seventeen good lives to prove it." There will be a typhus fever in this land infinitely worse than any pestilence that kills the body unless this deadly germ be killed by putting education where there is ignorance, and putting honor and truth where there is degradation to-day. "Look out for No. 1?" Aye, it is our business to look out for ourselves. May God Almighty help us that we fail not to attend to it. There is just one way to save ourselves. We learned that long ago at the feet of Him who said: "He that loseth his life shall save it." That is the only way. It is just as true for a nation as for an individual.—*President George A. Gates.*

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

Chairman of Committee—Mrs. C. A. Woodbury, Woodfords, Me.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. E. C. Osgood, 14 First Ave., Montpelier.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASSACHUSETTS AND RHODE ISLAND.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Ella A. Leland, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Francis B. Cooley, Hartford.
Secretary—Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.
Treasurer—Mrs. L. H. Cobb, 59 Bible House, New York City.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. Phebe A. Crafts, 95 Monroe Ave., Columbus.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. C. B. Safford, Elkhart.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. C. Evans, Indianapolis.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. B. F. Leavitt, 409 Orchard St., Chicago.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Miss Ella E. Marsh, Box 232, Grinnell.
Treasurer—Mrs. M. J. Nichoson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 47 Miami Ave., Detroit.

Secretary—Mrs. Leroy Warren, Lansing.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, Madison.
Secretary—Mrs. C. Matter, Brodhead.
Treasurer—Mrs. C. C. Kesler, Beloit.

MINNESOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. E. S. Williams, Box 464, Minneapolis.
Secretary—Miss Gertude A. Keith, 1350, Nicollet Ave., Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. A. J. Pike, Dwight.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. T. M. Jeffris, Huron.
Treasurer—Mrs. S. E. Fifield, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. H. Leavitt, 1216 H. St., Lincoln.
Secretary—Mrs. L. F. Berry, 724 No. Broad St., Fremont.
Treasurer—Mrs. D. E. Perry, Crete.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. C. L. Goodell, 3006 Pine St., St. Louis.
Secretary—Mrs. E. P. Bronson, 3100 Chestnut St. St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. F. J. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Ottawa.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water, Colorado.
Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. C. T. Goodell, 24th and Eddy Sts., Cheyenne, Wyoming.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Elijah Cash, 927 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Box 426, Pasadena.
Treasurer—Mrs. H. W. Mills, So. Olive St., Los Angeles.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th St., Oakland.
Secretary—Miss Grace E. Barnard, 677 21st. St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. D. Hitchcock, New Orleans.
Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Mrs. A. F. Whiting, Tougaloo.
Secretary—Miss Sarah J. Humphrey, Tougaloo.
Treasurer—Miss S. L. Emerson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Miss S. S. Evans, 2612 Fifth Ave., Birmingham.
Treasurer—Mrs. G. Baker, Selma.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Miss M. F. Wells, Athens, Tenn.
Secretary—Miss A. M. Cahill, Nashville, Tenn.
Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Miss E. Plimpton, Chapel Hill.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Miss Lovey Mayo, Raleigh.

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

RECEIPTS FOR NOVEMBER, 1889.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for October, 1889,.....$960 00

CURRENT RECEIPTS.

MAINE, $235.81.

Bangor. Central Cong. Ch. and Soc..... 50 00
Bath. Sab. Sch. of Central Ch..... 15 00
Bluehill. Mrs. Anna D. Hinckley's S. S. Class, on "True Blue Card."..... 5 00
Brewer. M. Hardy, ad'l to const. MRS. MARGARET FRASER and MRS. JENNIE GETCHELL L. M.'s..... 50 00
Castine. Ladies of Cong. Sew. Circle, Bbl. of C., *for Lexington, Ky*.....
Cumberland. Silas M. Rideout..... 10 25
Ellsworth. Cong. Ch..... 50 00
Norridgewock. Cong. Ch. and Soc..... 39 00
Sherman Mills. Washburn Memorial Ch. 5 00
Topsham. Cong. Ch., Bbl. of C.; By Mrs. M. E. Flye, *for Freight*, 2 50; Miss Nellie Alexander, *for Student Aid*, 1; By Bessie Grover, 6 cents, *for Selma, Ala*..... 3 56
Woolwich. Cong. Ch..... 8 00

NEW HAMPSHIRE, $225.61.

Concord. "A Friend," 20; Jos. T. Sleeper's S. S. Class, So. Cong. Ch., 10, *for Gregory Institute, Wilmington, N. C*..... 30 00
Hillsboro Bridge. "King's Daughters," Bbl. Clothing and House Supplies, *for Macon, Ga*.....
Hindsdale. Cong. Ch..... 7 75
Manchester. First Cong. Ch. and Soc. to const. CHARLES JOSEPH ADAMS L. M..... 59 87
Nashua. Sab. Sch. of Pilgrim Ch., *for Indian M*..... 50 00
Nashua. Y. P. S. C. E, of Pilgrim Ch., *for Indian Sch'p*..... 35 03
Pembroke. Mrs. Mary Thompson, 10; Mrs. S. Fellows, 10; Miss Sarah Fellows, 10, *for Gregory Institute, Wilmington, N. C*..... 30 00
Peterboro. M. A. and M. D. Whitney..... 5 00
Warner. Cong. Ch..... 8 48

VERMONT, $320 79.

Brattleboro. Center Cong. Ch..... 15 00
Fairlee. Mrs. L. D. Spear..... 1 00
Montpelier. Miss L. S. Taplin, *for Charts, Meridian, Miss*..... 5 00
Saint Albans. Cong. Ch..... 117 62
Saint Johnsbury. South Cong. Soc..... 50 05
Saint Johnsbury. North Cong. Ch., *for Indian M*..... 25 00
Swanton. Cong. Ch..... 12 09
Townshend. Miss Eliza M. Burnap, to const. ERNEST A. PRENTISS L. M..... 40 00
Wallingford. "A Friend," *for Santee Indian Sch*..... 1 00
Wallingford. Cong. Ch. and Soc., Bbl. of C., *for McIntosh, Ga*.....
Woman's Home Missionary Union of Vt., by Mrs. William P. Fairbanks, Treas., *for Woman's Work:*
Barton. Mrs. O. D. Owen, *for McIntosh, Ga*..... 5 00
Castleton. W. H. M. S., *for McIntosh, Ga*..... 8 08
Dorset. W. H. M. S., *for McIntosh, Ga*..... 5 00
Dorset. W. H. M. S., *for Marshallville, Ga*..... 20 00
Granby. L. E. and L. B. Rice, *for McIntosh, Ga*..... 1 00
Royalton. Sarah Skinner, Mem. Soc., *for McIntosh, Ga*..... 20 00 — 54 08

MASSACHUSETTS, $8,698.46.

Amesbury and Salisbury. Union Evan. Ch..... 13 70
Amherst. Y. P. S. C. E., *for Indian M*..... 26 60
Andover. Mrs. Phebe A. Chandler, *for Chandler Normal School Building, Lexington, Ky*.....2,653 47
Ashburnham. First Cong. Ch..... 18 63
Athol Center. William A. Eaton and Emily Eaton..... 2 00
Barre. L. H. M. Soc., *Freight to Tougaloo, Miss*..... 3 00
Berkley. First Cong. Ch., ad'l..... 1 63
Boston. C. A. Hopkins, *for Pleasant Hill, Tenn*..... 250 00
Woman's Home Miss'y Soc., *for Student Aid, Fisk U*..... 8 00
Mrs. Emily P. Bayre..... 5 00
"A Friend."..... 4 00
South Boston. Phillips Cong. Ch..... 39 20 — 306 20
Boxboro. Cong. Ch..... 13 00
Bridgewater. Central Square Ch. and Soc..... 25 00
Brockton. Mrs. J R. Perkins..... 5 00
Cambridge. North Ave. Cong. Ch., *for Indian M*..... 18 44
Cambridgeport. Mrs. Anna E. Douglass, *for Pleasant Hill, Tenn*..... 10 00
Campello. South Cong. Ch., to const. REV. N. B. THOMPSON L. M..... 100 00
Chester. Second Cong. Ch..... 4 85
Chesterfield. Cong. Ch..... 5 00
Cohasset. Second Cong. Ch..... 25 00
Danvers. Maple St. Cong. Ch., to const. PERCY W. DAMON, HARLAN P. BRADSTREET, MRS. ELLEN M. EATON, MRS. ANGELINE G. HULL and MRS. PHEBE M. PATCH L. M.'s..... 151 69
Dedham. First Cong. Ch..... 96 28
Dover. Second Cong. Ch..... 4 45
Easthampton. First Cong. Ch..... 75 76
Fall River. Sab. Sch. of Central Cong. Ch., *for Indian Sch'p*..... 35 00
Framingham. "Friends," *for Indian M*.. 100 00
Franklin. First Cong. Ch..... 11 00

Gardner. Ladies' Miss'y Soc., by Mrs. Helen M. Rolfe, *for Tougaloo U*..... 50 00
Gardner. W. W. Tandy, *for Freight, to Jellico, Tenn*..... 1 00
Gilbertville. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U*..... 50 00
Grafton. Evan. Cong. Ch. and Soc..... 10 00
Granville. Mr. and Mrs. C. Holcomb..... 10 00
Hanson. Ladies' Soc. of Cong. Ch., *for Tougaloo U*..... 9 00
Hatfield. Cong. Ch. and Soc..... 54 57
Holliston. "Bible Christians."..... 100 00
Hopkinton. "King's Daughters," *for Freight, to Pleasant Hill, Tenn*..... 2 00
Ipswich. Ladies' Benev. Soc. of First Parish (2 of which *for Freight*)..... 7 00
Ipswich. Linebrook Cong. ad'l..... 3 00
Lee. First Cong. Ch. and Soc., 75, to const. MORRISON A. HOLMES and MISS HATTIE L. MARTIN L. M.'s; Sab. Sch. of First Cong. Ch., 100..... 175 00
Lexington. Hancock Cong. Ch. and Soc. 15 00
Mansfield. Ortho. Cong. Ch..... 6 87
Melrose. Orthodox Cong. Ch..... 141 69
Merrimac. John K. Sargent..... 1 00
Millbury. Second Cong. Ch. and Soc..... 96 01
Milton. "A Friend."..... 6 43
Mittineague. Southworth Co., Case of Paper, *for Talladega C*.....
Mittineague. Southworth Co., Case of Paper, *for Fisk U*.....
Monson. Miss Hattie R. Pease, 3 Carpets, 4 Rugs, 4 Hassocks and Bbl. of C., *for Beach Institute, Savannah, Ga*.....
Newburyport. North Cong. Ch. and Soc. 40 00
North Acton. "Mrs. S. D. M."..... 10 00
Northampton. A. L. Williston..... 300 00
Northampton. Miss Judith B. Kingsley and Sister, *for Indian M*..... 10 00
Orange. Wm. A. Bliss..... 30 15
Oxford. Primary Dept. Cong. Sab. Sch.. 12 00
Oxford. Woman's Miss'y Soc., by Miss L. D. Stockwell, Treas., *for Tougaloo U*..... 6 00
Pepperell. Cong. Ch..... 8 43
Pittsfield. First Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 14 87
Quincy. Y. P. S. C. E., *for Student Aid, Wilmington, N. C*..... 10 00
Rockdale. Cong. Ch..... 4 50
Salem. Tabernacle Ch. and Soc., 192 65; Mattie Wilson, on True Blue Card, 5... 197 65
Somerville. Sab. Sch. of Franklin St. Orthodox Ch., *for Indian M., Santee Agency, Neb*..... 40 00
Somerville. Mrs. James H. Rose..... 1 00
South Framingham. Grace Cong. Sab. Sch., *for Student Aid, Atlanta U*..... 17 80
South Framingham. Y. P. S. C. E., *for Indian Sch'p*..... 17 50
Southampton. Cong. Ch., 38 57; "The Cheerful Givers," by Miss Grace A. Sheldon, Treas., 10..... 48 57
South Weymouth. Union Cong. Sab. Sch., *for Gregory Inst., Wilmington, N. C* 75 00
Taunton. Trin. Cong. Ch., to const. REV. SAMUEL V. COLE, MRS. ANNIE T. COLE, MISS MABEL W. SMITH MRS. MARGARET F. NICKERSON and MISS PARTHIA H. CROCKER L. M.'s..... 174 58
Templeton. Trin. Sab. Sch., *for Mountain Work*..... 5 53
Wakefield. Y. P. S. C. E., ad'l, *for Mountain Work*..... 50
Waltham. Trin. Cong. Ch..... 13 09
Ware. Sab. Sch. East Cong. Ch., *for Home, Santee Agency, Neb.* 25; H. B. Anderson's S. S. Class, *for Indian Sch'p*, 17.50; Miss Sprague's Class, East Cong. S. S., *for Indian M.*, 6..... 48 50
Warren. Ladies' H. M. Soc. of Cong. Ch., *for Mountain Work*..... 87 50
Wellesley Hills. "Q."..... 380 00
Westboro. Cong. Ch..... 105 76
Westboro. Ladies' Freedmen Ass'n, *for Freight, to Pleasant Hill, Tenn*..... 3 00
West Boylston. First Cong. Ch. and Soc. 20 18
West Newton. Second Cong. Ch..... 286 66
Whitinsville. Cong. Ch. and Soc..... 1,402 81
Worcester. Central Cong. Ch., 142.02; Plymouth Ch., 53.16..... 195 18
Worcester. Central Ch. Sab. Sch., *for Student Aid, Marion, Ala*..... 8 00
———. "A Massachusetts Friend," *for Native Indian Missionary*..... 50 00

Hampden Benevolent Association, by Charles Marsh, Treasurer:

Chicopee. Second	41 40	
Ludlow. Central	19 24	
Monson	30 56	
Palmer. First	17 70	
Springfield. First	18 00	
Springfield. Olivet S. S.	22 14	
West Springfield. Mittineague	5 29	
		154 33

ESTATE. $8 223 36

Fitchburg. Estate of Aaron Eaton, by E. B. Rockwood, Trustee..... 475 10

$8,698 46

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.

Wells, Maine. Second Cong. Ch., Package Books, *for New Decatur, Ala*.....
Boston. Ladies of Homeland Circle, Park St. Ch., Bbl., *for Straight U*.....
Cambridgeport, Mass. King's Daughters, by Mrs. Anna E. Douglas, Bbl., *for Pleasant Hill, Tenn*.....
Charlton, Mass. Ladies' Benev. Soc., of Cong. Ch., Package.....
Dorchester, Mass. Harvard Cong. Ch., Bbl., *for Selma, Ala*.....
Ipswich, Mass. Ladies' Benev. Soc., Bbl. Val. 30.....
Westboro, Mass. Ladies' Freedmen's Ass'n, 2 Bbls., Val. 60, *for Pleasant Hill, Tenn*.....
Westboro, Mass. Mrs. Fanny C. Hastings, Bbl.....

RHODE ISLAND, $180.00.

Barrington. Cong. Ch..... 80 00
Providence. Beneficent Cong. Ch..... 100 00

CONNECTICUT, $2,072 11.

Bridgeport. Second Cong. Ch..... 78 89
Bristol. Y. P. S. C. E. of Cong. Ch..... 3 42
Buckingham. Ladies' Sewing and Mission Circle, *for Conn. Ind'l Sch., Ga*..... 10 00
Collinsville. Cong. Ch. and Soc..... 45 00
East Canaan. Cong. Ch..... 6 10
Farmington. Cong. Ch., 2.33 and Sab. Sch., 52 67..... 55 00
Glastonbury. First Cong. Ch..... 69 66
Glastonbury. On True Blue Card, by Miss Louise Williams, *for Rosebud Indian M*..... 5 00
Guilford. First Cong. Ch., to const. LEVI W. THRALL L. M..... 30 00
Haddam Neck. Cong. Ch..... 3 00
Hartford, Pearl St. Cong. Ch..... 54 05
Ivoryton. "Thank Offering from A. H. S." *for Mountain Work*..... 20 00
Lakeville. Mrs. Burrall's S. S. Class, *for Conn. Ind'l Sch., Ga*..... 5 00
Lisbon. Cong. Ch., *for Conn. Ind'l Sch., Ga*..... 6 00
Manchester Center. Ladies' Benev. Soc. of Cong. Ch., *for Conn. Ind'l Sch., Ga*..... 22 00
Meriden. Sab. Sch. First Cong. Ch., *for Student Aid, Fisk U*..... 50 00
New Britain. "Friend," *for Williamsburg, Ky*..... 9 00
New Haven. Boys' Prayer Meeting, Humphrey St. Ch., *for Indian Sch'p*..... 45 00
Newington. Cong. Ch..... 29 95

Newington. Jedediah Deming, *for Tougaloo U*..... 10 00
North Stonington. Sab. Sch. of Cong. Ch. 10 00
Plantsville. Sab. Sch. of Cong. Ch., *for Atlanta U*..... 50 00
Redding. "A Friend,"..... 5 00
Southport. Miss Georgie A. Bulkley, *for Girls' Hall, Pleasant Hill, Tenn.* 25.; Miss Eliza A. Bulkley, *for Student Aid, Talladega C.* 25.; "A Friend," 20..... 70 00
Southport, "A Friend," 30., "Friend," 25..... 55 00
Stamford. First Cong. Ch., "A Friend,". 1 00
Suffield. First Cong. Ch. Sab. Sch., *for Rosebud Indian M.*..... 25 00
Thomaston. Cong. Ch..... 26 20
Thompson. Ladies of Cong. Ch. and Soc., *for Conn. Ind'l Sch., Ga*..... 23 00
Thompson. Cong. Ch..... 12 70
Vernon. Cong. Ch..... 38 09
Wallingford. Miss M. F. Hall, *for Indian M*..... 3 00
Washington. F. A. Frisbie..... 1 00
Waterbury. "Sunshine Circle," *for Beach Inst., Savannah, Ga*..... 5 00
Waterbury. "Friend,"..... 5 00
West Hartford. "Friend," *for Indian Sch'p*..... 70 00
Westport. Saugatuck Cong. Sab Sch..... 6 43
Winsted. Y. P. S. C. E. of First Cong. Ch., *for Rosebud Indian M*..... 1 48
——. "Friends in Connecticut," *for Native Indian Missionary*..... 90 00
——. ——for Hope Station, *Indian M*..... 150 00
——. "A Connecticut Friend," *for Well, Fort Berthold, Dak*..... 50 00
Connecticut Woman's Home Missionary Union, *for Woman's Work*:
Huntington. Ladies of Home Missionary Union, Cong. Ch., *for Mountain Work*.... 5 00
C. W. H. M. U., *for Conn. Ind'l Sch., Ga*..... 12 50
17 50

$1,272 11

ESTATE.

North Haven. Estate of Mrs. Thalia M. Painter, by Rev. W. T. Reynolds, Executor..... 800 00

$2,072 11

NEW YORK, $2,150 93.

Adams Basin, Mrs. Harriet Clark..... 10 00
Adams Basin. Miss Ella H. Clark, *for Student Aid, Chandler Normal Sch*..... 3 00
Brooklyn. "A Friend," 1000; Plymouth Ch., ad'l, 106.; "Two Friends," Lewis Ave. Cong. Ch., 15; Woman's Miss'y Soc., Lewis Ave. Cong. Ch., 10.; "Friend," 4 25..... 1135 25
Brooklyn. "King's Daughter's," by Miss Amelia H. Benjamin, *for Mountain Work* 500 00
Brooklyn, Park Ave. Ch., 9.; Miss M. Morrison, 4, *for Student Aid, Williamsburg, Ky.*; "A Friend," *for Williamsburg, Ky.*, 500..... 13 50
Big Hollow. Nelson Hitchcock..... 5 00
Buffalo. Chas. E. Potter, *for Rosebud Indian M*..... 5 00
Canaan Four Corners. Y. P. S. C. E., *for Indian M*..... 10 00
Churchville. Sab. Sch. and Mission Band of Cong. Ch., Box C., *for Student Aid, Macon, Ga*..... 12 87
Danby. Sab. Sch. of Cong. Ch..... 10 00
Deansville. Y. P. S. C. E., *for Student Aid, Avery Inst*..... 10 70
Fredonia. Presb. Ch., 5.70; Mary F. Lord, 5..... 5 00
Fredonia. "Friends," *for Student Aid, Williamsburg, Ky*.....
Gaines. Cong. Ch., 17.41 and Sab. Sch., 5 66..... 23 07
Lewis. Home Miss'y Soc. of First Cong. Ch., *for Chandler Normal Sch., Lexington, Ky*..... 5 00
Lima. Miss Clara M. Janes..... 2 00
Newark Valley. Cong. Ch..... 11 22
New York. Sab. Sch. of First Reformed Episcopal Church, *for Indian M.*, 100; Bethany Sab. Sch., *for Student Aid, Fort Berthold, Dak.*, 40; Miss Ellen Collins, *for Indian M.*, 30..... 170 00
New York. Tremont Cong. Ch., 50 00; Mrs. C. W. Wicker, to const. Miss Ada B. Callender L. M., 30 00;..... 80 00
Northville. S. S. Class of six boys by Miss Nannie Benjamin, 9;—Box Clothing, etc., *for Williamsburg, Ky*..... 9 00
Orient. "Missionary Circle," to const. Dea. D. L. Beese L.M..... 30 00
Perry Center. Cong. Ch. and Soc..... 32 87
Poughkeepsie. Sab. Sch. of Cong. Ch., *for Indian Sch'p*..... 20 00
Sing Sing. Mrs. Harriet M. Cole, to const. Rev. Spencer Snell L. M..... 30 00
Spencerport. A. Webster..... 5 00
Syracuse. "King's Daughters," Carpet, *for Room, Macon, Ga*.....
Windham. Mrs. G. W. Bullard..... 1 50
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treas., *for Woman's Work:*
Homer. "Band of Hope".. 5 00
Homer. Ladies' Aux..... 1 00
Syracuse. Ladies Soc. Gedes Cong. Ch..... 5 00
11 00

NEW JERSEY, $417.50.

Bernardsville. Miss Marion L. Roberts, Box of Books, *for Williamsburg, Ky*.....
East Orange. Trinity Cong. Ch. to const. Thomas S. Crane, Ogden H. Bowers and Robert D. Weeks L. M's, 117 21; Grove St. Cong. Ch., 29 04..... 146 25
Jersey City. "Christian Endeavor Soc." Bbl. Clothing and House Supplies, *for Macon, Ga*.....
Montclair. Sab. Sch. Class, *for Student Aid, Taladega, Ala*..... 5 00
Morristown. Mrs. F. W. Owen, *for Native Indian Missionary*..... 150 00
Trenton. Mrs. E. B. Fuller..... 5 00
Westfield. Cong. Ch..... 86 25
Westfield. Mission Band, *for Indian M., Santee Agency, Neb*..... 25 00

PENNSYLVANIA, $134.00.

Guy's Mills. Ladies' H. M. Soc. of Cong. Ch., 10; Mrs. F. Maria Guy, 2..... 12 00
Le Raysville. Cong. Ch..... 5 00
Providence. Welsh Cong. Ch..... 2 00
Scranton. F. E. Nettleton..... 15 00
West Alexander. Mrs. Jane C. Davidson 100 00

OHIO, $416.97.

Chatham Center. Chatham Mission Band, 10; Christian Endeavor Soc., 5; Mrs. W. Dyer, 1, *for Reading Room, Tillotson Inst.* 16 00
Cleveland. Jennings Ave. Cong Ch..... 25 00
Conneaut. Mrs. Jane Wright, *for Student Aid, Fisk U*..... 5 00
Dover. Cong. Ch..... 1 50
Farmdale. Isaac Newton, *for Williamsburg, Ky*..... 5 00
Hampden. Cong. Ch..... 5 00
Harbor. Cong. Ch..... 5 17
Medina. "Friends"..... 164 00
Mount Vernon. Mr. Murphy, *for Student Aid, Fisk U*..... 1 00
North Kingsville. "Friends," by Miss E. S. Cummings, *for Student Aid, Emerson Inst*..... 9 00

North Ridgeville. Cong. Ch... ..... 8 05
North Ridgeville. Rev. J. P. Riedinger, *for Williamsburg, Ky*..... 3 00
Oberlin. First Cong. Ch., 22.50; Second Cong. Ch. 22.50, for 100 Hymn Books, *for Church, Austin, Texas*..... 45 00
Oberlin. Mrs. Geo. Clark, 10; Mrs. L. G. B. Hills, 10..... 20 00
Olmstead. Sab. Sch. of Second Cong. Ch. 2 00
Perrysburg. Rev. J. K. Deering..... 2 00
Ruggles. Cong. Ch..... 20 00
Sheffield. M. Kinney, *for Austin, Texas*.. 25
Wauseon. Ladies' H. M. Soc. of Cong. Ch. Bbl. C. and House Supplies, *for Macon, Ga*..... 25 50
Wauseon. Cong. Ch.....
Ohio Woman's Home Missionary Union, by Mrs. F. L. Fairchild, Treasurer, *for Woman's Work*:
North Bloomfield. "Kings Daughters" of Cong. Ch., *for Student Aid, Atlanta U*.. 6 00
Washington. Woman's Miss'y Soc. of Washington St. Ch..... 8 00
West Williamsfield, "Willing Workers," *for Mountain Work*..... 5 00
W. H. M. U. of Ohio, *for an Organ for Miss Collins*..... 35 50
54 50

ILLINOIS, $609.14.

Danville. Mrs. Anna W. Snow..... 5 00
Dover. Cong. Ch..... 10 00
Concord. Bbl. of C., *for Mobile, Ala*..... 17 02
Chandlerville. Cong. Ch.....
Chicago. Randolph St. Mission and "Friends," *for Indian M.*, 100; "Friends" in First Cong. Ch. *for Indian M.*, 75..... 175 00
Chicago. Leavitt St. Cong. Ch., 33 24; First Cong. Ch., 15.22, *for Sch'p Endowment, Fisk U*..... 48 46
Earlville. "J. A. D."..... 25 00
Elmwood. Cong. Ch..... 27 00
Evanston. Sab. Sch. of Cong. Ch..... 62 23
Hinsdale. Sab. Sch. of Cong. Ch., *for Sch'p Endowment, Fisk U*..... 25 00
Hyde Park. J. A. Cole's S. S. Class, 6; Anna C. Arms' S. S. Class, 1.50, *for Student Aid, Marion, Ala*..... 7 50
Marseilles. ——— *for Reading Room, Tillotson Inst*..... 8 00
Peoria. Box of C., *for Mobile, Ala*.....
Princeton. Rev. F. Bascom, *for Freight to Talladega, Ala*..... 2 74
Princeton. Rev. F. Bascom. D.D., Bbl. of Books, 2 *for Freight, for Tillotson Inst*... 2 00
Ridgeland. Cong. Ch..... 45 76
Sterling. First Cong. Ch..... 43 00
Waverly. Sab. Sch. of Cong. Ch..... 20 80
Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treas., *for Womans' Work:*
Amboy..... 24 63
Elgin..... 10 00
Ill. W. H. M. U..... 50 00
84 63

MICHIGAN, $305.44.

Armada. Cong. Ch. 34.13, and Sab. Sch. 3 06... ..... 37 19
Adrian. A. J. Hood, *for Tougaloo U*..... 10 00
Bay City. Cong. Ch..... 16 31
Benton Harbor. Cong. Ch..... 8 63
Chelsea. Cong. Ch..... 19 00
Galesburg. Cong. Ch..... 9 06
Grass Lake. Cong. Ch..... 13 54
Hudson. First Cong. Ch..... 14 37
Kalamazoo. First Cong. Ch..... 52 09
Milford. William A. Arms, to const. HENRIETTA M. ARMS L.M..... 30 00
Union City. Cong. Ch..... 77 75
Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas, *for Woman's Work:*
Flint. Y. P. M. S..... 5 00
Grand Blanc. W. M. S..... 2 50
Portland. W. H. M. S..... 10 00
17 50

WISCONSIN, $331 80.

Bristol and Paris. Y. P. S. C. E..... 3 60
Clintonville. Cong. Soc..... 6 41
Eau Claire. "Cheerful Givers Mission Band," First Cong. Ch..... 7 50
Hartland. Cong. Ch..... 6 62
Janesville. Mrs. Little, *for Tillotson Inst*, 1 00
Lake Geneva. Y. P. S. C. E., *for Student Aid, Fisk U*..... 30 00
Leeds. Cong. Ch..... 14 00
Menasha. E. D. Smith, 150; Cong. Ch., 17.84..... 167 84
Stoughton. Sab. Sch. of Cong. Ch..... 1 09
West Salem. Mrs. Sarah Hayes..... 2 50
Wisconsin Woman's Home Missionary Union *for Woman's Work:*
Baraboo. W. H. M. S..... 2 00
Bloomington. W. H. M. S.. 2 00
Columbus. Cong. Ch..... 18 16
Columbus. Sab. Sch..... 5 00
Darlington. W. H. M. S.... 1 50
Duluth, (Minn.) Mrs. Dewey. 1 00
Eau Claire. Y. L. M. S..... 15 00
Green Bay. Y. P. S. C. E... 3 50
Green Bay. Children's Missionary Soc..... 46
Lancaster. W. H. M. S..... 10 00
Madison. Primary Sab. Sch. 10 00
Milwaukee. Grand Ave., W. H. M. S..... 20 00
Old Johnstown. S. S..... 1 62
Potosi. Mrs. M. W. Corey.. 1 00
91 24

IOWA, $186.21.

Chester Center. Cong. Ch..... 16 07
Charles City. Mrs. Nobles' S. S. Class, *for Beach Inst*..... 14 39
Clay. Cong. Ch. 6, and Sab. Sch. 2.94..... 8 94
Fairfield. William J. Seelye..... 25 00
Farragut. Cong. Ch..... 20 75
Montour. Cong. Ch..... 37 71
Postville. Cong. Ch..... 20 86
Pleasant Prairie. Cong. Ch..... 2 00
Washburn. Presb. Ch., *for Williamsburg, Ky*..... 8 00
Waterloo. Cong. Ch., *for Mountain Work*, 22 49; Rev. M. K. Cross, 10..... 32 49

MINNESOTA, $251.24.

Alexandria. Cong. Ch..... 5 81
Belgrade. Cong. Ch..... 5 00
Duluth. Pilgrim Cong. Ch..... 90 50
Fergus Falls. Cong. Ch..... 5 70
Litchfield. Four Ladies, *for Student Aid, Meridian, Miss*..... 20 50
Minneapolis. Park Ave. Cong. Ch., 16; Vine Cong. Ch., 5 10..... 21 10
Minneapolis. "Cheerful Workers," Bundle Basted Work, *for Jonesboro, Tenn*... 9 14
Morris. Cong Ch..... 10 00
New Ulm. Cong. Ch.....
Northfield. Cong. Sab. Sch., *for Talladega C*..... 52 82
Saint Cloud. Cong. Ch..... 6 45
Saint Paul. Mrs. C. C. Johnson's S. S. Class, *for Student Aid, Talladega C*..... 2 25
Sauk Center. Cong. Ch..... 5 57
Spring Valley. Cong. Ch..... 14 00
Stillwater. Grace Cong. Ch..... 2 50
Waterville. Ladies' Miss'y Soc., Box Papers, *for Jonesboro, Tenn*.....

MISSOURI, $70.00

Kansas City. First Cong. Ch..... 70 00

KANSAS, $28 80.

Highland. Miss Annie Kloss, *for Student Aid, Fisk U* 10 00
Kiowa. Rev. J. L. Halliday 11 00
Partridge. Harvest Home Festival. Cong. Sab. Sch 6 80
Topeka. First Cong. Ch., ad'l 1 00

NORTH DAKOTA, $39.77.

Dwight. Cong. Ch. 6 10
Fargo. First Cong. Ch., in part 12 92
Jamestown. Cong. Ch. 8 25
Valley City. Cong. Ch. 5 25
Wahpeton. Cong. Ch. 7 25

SOUTH DAKOTA, $33 58.

Rapid City. Cong. Ch., to const. MRS. ALICE GOSSAGE L. M. 30 20
South Dakota Woman's Home Missionary Union, by Mrs. S. E. Fifield, Treas.:
Yankton. W. M. S. 3 38 3 38

NEBRASKA, $47 37.

New Castle. Cong. Ch. 1 87
Nebraska Woman's Home Missionary Union by Mrs. D. B. Perry, Treas.:
State Union 43 00
Dover 2 50
45 50

COLORADO, $37.25.

Colorado Springs. First Cong. Ch. 34 75
Denver. T. S. Spylen, *for Student Aid, Tillotson Inst* 2 50

IDAHO, $3.00.

Boise City. H. B. Ellinwood 3 00

WASHINGTON, $10.00.

Anacortes. Pilgrim Cong. Ch. 10 00

CALIFORNIA, $5.00.

Murphys. Mrs. C. K. Sanger, *for Mountain Work* 5 00

MARYLAND, $15 00.

Baltimore. Mrs. A. B. Woodford, *for Student Aid, Fisk U* 15 00

KENTUCKY, $5.00.

Lexington. "Friends," $3.50; Miss Etta Hitchcock, 75c; Miss Mary Knox, 75c, by Prof. Foster 5 00

NORTH CAROLINA, $28.44.

Asheville. F. W. Van Wagener, *for Student Aid, Talladega C* 26 50
Dry Creek. Cong. Ch. 50
Pekin. Cong. Ch. 1 44

GEORGIA, $1.00.

Woodville. Rev. J. H. H. Sengstacke 1 00

TEXAS, $5.00.

Corpus Christi. Cong. Ch. 5 00

CANADA, $5.00.

Montreal. Chas. Alexander 5 00

SANDWICH ISLANDS, $5,005 00.

"Sandwich Islands, A Friend." 5 000 00
Sandwich Islands. Mrs. Atherton 5 00

Donations $20 600 26
Estates 1,275 10

$21,875 36

INCOME, $3,036.15.

Avery Fund, *for Mendi M* 702 40
Brown Sch'p Fund, *for Talladega C* 21 00
DeForest Fund, *for President's Chair, Talladega C* 503 75
General Endowment Fund, *for Freedmen* 30 00
Graves Library Fund, *for Atlanta U* 150 00
Hammond Fund, *for Straight U* ... 137 50
Hastings Sch'p Fund, *for Atlanta U* 25 00
Howard Theo. Fund, *for Howard U* 712 50
H. W. Lincoln Sch'p Fund, *for Talladega C* 30 00
Le Moyne Fund, *for LeMoyne Sch* .. 257 50
Luke Memorial Sch'p Fund, *for Talladega C* 10 00
Rice Memorial Fund, *for Talladega C* 11 25
Scholarship Fund, *for Fisk U* 50 00
Scholarship Fund, *for Straight U* .. 75 00
Stone Sch'p Fund, *for Talladega C* . 25 00
Talladega Sch'p Fund, *for Talladega C* 25 00
Theological Fund, *for Fisk U* 7 50
Tuthill King Fund, *for Berea C* ... 125 00
Tuthill King Fund, *for Atlanta U* . 125 00
Yale Library Fund, *for Talladega C* 12 75
3 036 15

TUITION, $4,256.68.

Lexington, Ky. Tuition 195 75
Williamsburg, Ky. Tuition 45 25
Chapel Hill, N. C. Tuition 4 52
Troy, N. C. Tuition 7 25
Wilmington, N. C. Tuition 239 25
Charleston, S. C. Tuition 238 12
Greenwood, S. C. Tuition 13 60
Jellico, Tenn. Tuition 101 50
Jonesboro, Tenn. County Fund .. 34 00
Jonesboro, Tenn. Tuition 1 00
Memphis, Tenn. Tuition 540 75
Nashville, Tenn. Tuition 751 69
Pleasant Hill, Tenn. Tuition 5 50
Sherwood, Tenn. Tuition 52 00
Savannah, Ga. Tuition 239 25
Macon, Ga. Tuition 375 72
Thomasville, Ga. Tuition 65 25
Athens, Ala. Tuition 89 25
Marion, Ala. Tuition 38 75
Mobile, Ala. Tuition 199 85
Selma, Ala. Tuition 93 90
Meridian, Miss. Tuition 65 00
Tougaloo, Miss. Tuition 304 00
New Orleans, La. Tuition, ... 382 00
Austin, Texas. Tuition 173 53
4,256 68

United States Government for the Education of Indians 3 349 20

Total for November $32,517 39

SUMMARY.

Donations $34,462 56
Estates 12,997 30

$47,459 86

Income 3,036 15
Tuition 4,722 69
United States Government for the Education of Indians 4 367 18

Total from Oct. 1 to Nov. 30 ..... $59 585 88

FOR THE AMERICAN MISSIONARY.

Subscriptions for November ..... $ 35 90
Previously acknowledged 31 86

Total ..... $ 67 76

H. W. HUBBARD, Treasurer,
56 Reade N. Y.